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THE WORKINGMAN'S CHRIST. CRAIG S. THOMS. Dodd, Mead, & Co. 1914. Pp. 292. \$1.25.

This book is symptomatic of the fact that the churches are waking up. A particular class of man, the workingman, has of late become the object of their special solicitude, and this first because the workingmen constitute the bulk of the population, and secondly, this preponderating section of the community is in a large measure not interested in the churches. The churches prevailingly have dealt with other-worldly, *post mortem*, interests; whereas for the workingman, the wage-earner, the man dependent for subsistence on his securing employment, the struggle for life is so intense that he has neither interest nor energy left for matters not of immediate concern.

The book is popular in its treatment and attractive in its arrangement. Its fourteen chapters are divided into three parts—"The Church and the Workingman," "Christ and the Workingman," "Christ's Programme." Each chapter is broken up into paragraphs provided with a caption, so that the book is inviting to read. The object of the book is to mediate between the churches and the unchurched. The author's sympathies are with both sides. While he has read the popular literature of the day on his subject, he is not wholly emancipated from traditionalism. However, he is headed right. Were he more thoroughgoing, he probably would not be so serviceable as a mediator. Like Milton's lion at the creation, he is half in and half out, "striving to set free his hinder parts from the earth's crust."

His broad churchmanship is shown when he says of the church on page 59, "Her forms and methods are not final, but must ever be changed to meet changing needs." He still hopes for the solution of the antinomy between capital and labor as the result of the Christianizing of the capitalist and the laborer; not understanding that the very fact of each being capitalist and laborer makes impossible the true Christianizing of either party. What he says on page 214—"The Captains of Industry must be socialized by being Christianized"—would be truer if it read, The Captains of Industry will be Christianized only as the result of their being socialized.

He is at his best when he says on page 95, "The workingman's battle is the battle of this century, his question the question of human rights, his problem the problem of democracy, and his claim to economic and social justice an expression of the mind of the Master"; and, page 123, "The ethics of Jesus can find their fullest expression only in a democracy." It is wearisome, however, in a

book professing to have the social point of view to find the time-worn dogma (p. 214), "To have a new society there must first be new men—men with a new heart." Is it not high time that the realization should begin to gain headway that the true and practicable way, and withal the Biblical way, of getting new men, is to take the old men and put them into new and favorable surroundings? No amount of exhortation to men to be good and brotherly and Christian has ever availed nor can avail on any large scale, when the very necessities of their circumstances and of their environment make it well nigh impossible, or at least extremely difficult, to be anything else but predatory and anti-social.

One of the best parts of the book is the concluding chapter—"Man as Creator"—because of its social implications, involving the co-operation of God and man to establish the Kingdom of God. "Man's greatest need is a cause big enough to spend his life for" (p. 288); "There is only one such cause—'Seek ye first the Kingdom of God and His righteousness'" (p. 291). When the church finally awakes to a realization of what the Gospel really is, to wit, the proclamation of the Cause of Jesus Christ, the invitation to all men to co-operate with God in that Cause, leaving their individual salvation and future welfare to come as a by-product, there will follow a revival such as the world has never known.

The book can only do good and should be widely read within the church and without.

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THEOLOGICAL SYMBOLICS. CHARLES AUGUSTUS BRIGGS. Charles Scribner's Sons. 1914. Pp. 429. \$2.50.

The times of dogmatic authority in the Protestant world have long passed, if they ever existed outside narrow limits. Indeed the study of dogma is not for the purpose of imposing old fixed forms upon new generations, but rather for opening up a broad view of the origins of church teaching. Students like Adolf Harnack have even had the general aim of undermining dogmatic authority; believing that the arising of theology, apart from its general acceptance as dogma, was responsible not only for the development but for the transformation of the first facts of belief and experience. But a positive purpose of this character has not been in the mind of most earnest students. There is no doubt that the fundamental study of the origin of theology, while weakening the sense of dogmatic au-